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accesses to our country's  
glory

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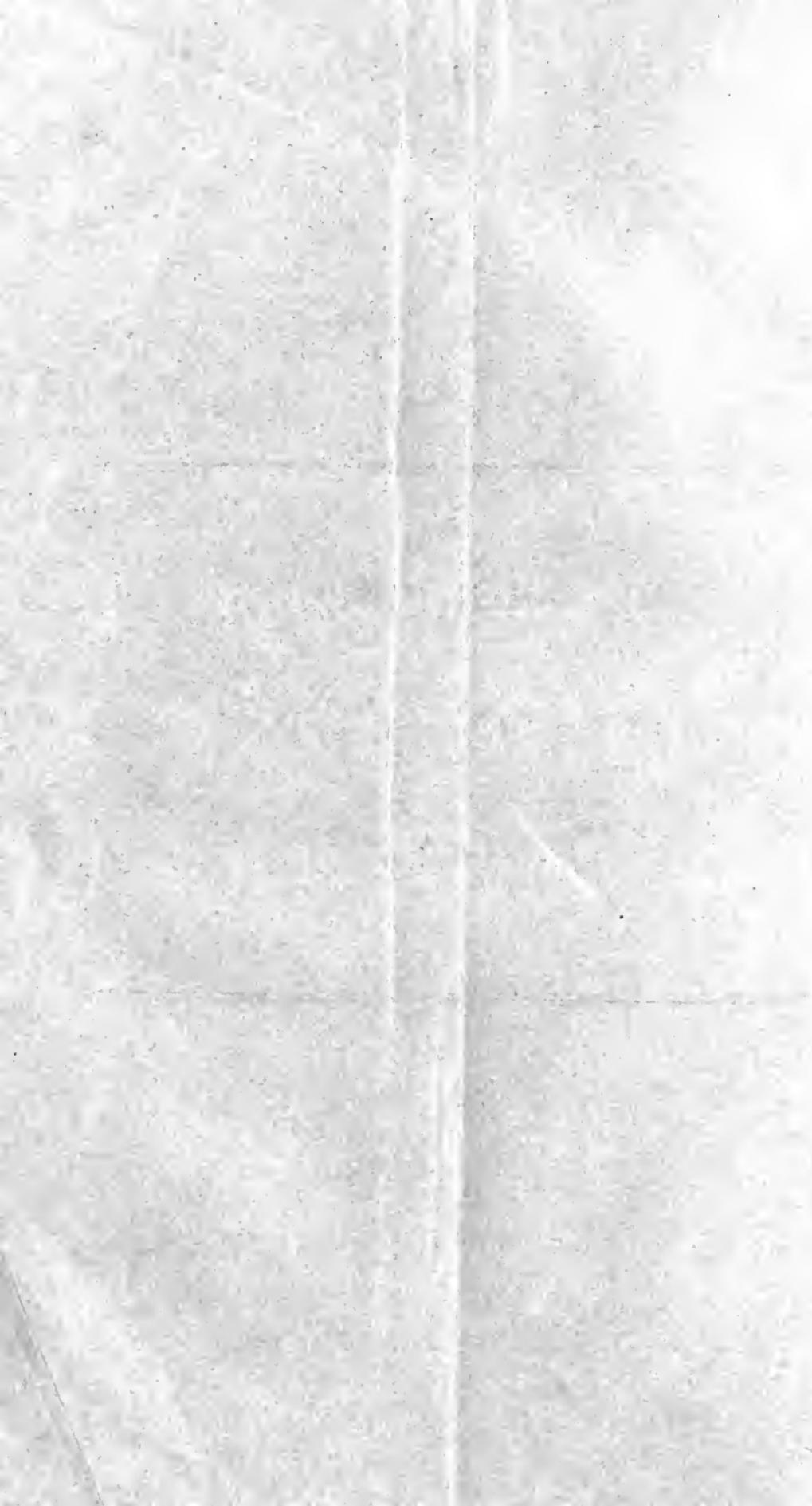


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DR. JOHN PIERCE'S  
ELECTION SERMON.

1849.

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REQUISITES TO OUR COUNTRY'S GLORY.

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# DISCOURSE

BEFORE

HIS EXCELLENCY GEORGE N. BRIGGS,

GOVERNOR,

HIS HONOR JOHN REED,

LIEUTENANT GOVERNOR,

THE HONORABLE COUNCIL,

AND

THE LEGISLATURE OF MASSACHUSETTS,

AT

THE ANNUAL ELECTION,

WEDNESDAY, 3 JAN. 1849.

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BY JOHN PIERCE, D. D.

Senior Pastor of the First Congregational Church, in Brookline.

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1849.

R. R.

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COMMONWEALTH OF MASSACHUSETTS.

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IN SENATE, 5 January, 1849.

**ORDERED**, That Messrs. Wright and Copeland be a committee to present the thanks of the Senate to the Rev. John Pierce, D. D., for the discourse delivered by him, on the 3d instant, before the Government of the Commonwealth, and to request a copy thereof for publication.

CHARLES CALHOUN, CLERK.



## DISCOURSE.

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No subject seems more appropriate to the occasion, on which we are assembled, to the Body to be addressed, to the place, in which we stand, or to the official station of him, who is appointed to lead in the devotions and counsels of this interesting anniversary, than the patriotic wish expressed by the psalmist in

Psalm lxxxv. 9.

THAT GLORY MAY DWELL IN OUR LAND.

It is sometimes objected to the holy scriptures, that they are deficient in recommendation of patriotism.

But the passage now read is one among the many examples, which may be quoted from the sacred records, to refute the calumny. It expresses the earnest desire of the writer for the glory of his land.

To the same purpose how striking the following exclamation ! “If I forget thee, O Jerusalem, let

my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

How inexpressibly tender the language of Jesus, while contemplating the evils, which impended over the Capital of his beloved country! "When he was come near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least, in this thy day, the things, which belong unto thy peace! But now they are hid from thine eyes. O Jerusalem, Jerusalem, thou, that killest the prophets, and stonest them, that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not!"

Not only is there such incontestable evidence of patriotism, inspired by our holy religion, and exemplified by the Author and Finisher of our faith; we are also plainly instructed, by what means the glory of a people may be essentially advanced. The sum of them may be comprehended in these expressive terms. "Righteousness exalteth a nation; but sin is a reproach to any people. Render unto Cæsar the things, that are Cæsar's; and to God the things, that are God's. Render unto all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

But why select these public acts, as illustrative of patriotism? Its only sure foundation is laid in private life, in the individual character, in the family circle, in the manners, customs, and habits of the municipalities, of which the community is composed.

Great misunderstanding has prevailed, and much mischief has been occasioned by erroneous notions of patriotism. Thus how often do selfish, artful, and unprincipled men "pretend the public good, and mean their own"! To effect their objects, they but too successfully address the passions. By such methods they gain adherents, who appear to think, that patriotism consists in exclusive pretensions to it; in noisy declamation; in uttering all manner of evil against the wise and the good, who thwart their views; and in elevating to undeserved eminence those, who artfully flatter their foibles and their vices, though with the most selfish designs. To keep alive the flame thus enkindled, and to impart the same heat to others, they must have frequent social meetings, in which by intemperate drinking, by excitement of each other's feelings, they lose their temper, neglect their families, and their business, contract habits of dissipation, and follow expensive and ruinous courses; and, in this way, forsooth, claim to be the only true friends of their country!

But what can be more obvious, than that he only is a genuine patriot, who is virtuous, whose notions of government originate in the government of himself, in the proper restraint of his appetites and passions, in faithful attention to his own concerns, in rightfully fulfilling his family duties, in fidelity to his engagements, in being a good member of the society, in which he lives, as well as in discharging the obligations, which more immediately relate to his God and Savior?

Does any one, with real or affected modesty, inquire, how can I, a humble, perhaps an insulated individual, do any thing, which may sensibly affect the public? How can my deportment, whether good or bad, have even a remote bearing upon the community, of which I am an inconsiderable member? To such a one I would reply, my friend, the ocean is composed of individual drops; the sea-shore may be reduced to single grains of sand. You are not so solitary, but you have associates, who are essentially influenced by your good or evil conduct. You are a part of a family, whose members are better or worse, happier or more wretched by your example and influence. And certainly you are either a help or a nuisance to the town, in which you reside. You may then be useful to all around you, according to the degree of your good influence. Or one, who stands the lowest in the scale of ration-

al beings, may prove a very troublesome pest to society. For it is a truth established as well by daily experience, as by scripture, that “one sinner destroyeth much good.” The sentiment, that the individuals of a community thus operate from parts to the whole is strikingly illustrated by a well known passage in Pope’s Essay on Man.

“ God loves from whole to parts ; but human soul  
 “ Must rise from individuals to the whole.  
 “ Self-love but serves the virtuous mind to wake,  
 “ As the small pebble stirs the peaceful lake.  
 “ The centre moved, a circle strait succeeds ;  
 “ Another still, and still another spreads.  
 “ Friend, parent, neighbor, first it will embrace ;  
 “ The country next ; and next all human race.”

Such being the influence of individuals upon the community, such the relation of parts to the whole, it becomes an interesting inquiry to every human being, whether high or low, rich or poor, bond or free, enlightened or ignorant, what course he is bound to pursue, so that “glory may dwell in our land”? The correct answer doubtless is, that every one should so demean himself, that were all equally scrupulous and faithful, the most important national objects would be harmoniously promoted.

But in order to determine how “glory may” most effectually “dwell in our land,” it is important to decide, in what the glory of a land consists.

Now it is manifest, that the decision of this ques-

tion will depend on the characters and notions of those, to whom it is referred.

They, whose views terminate in the present transitory scene, who acknowledge no connection between the present and the future state of being, will place the glory of a land in some of its worldly distinctions. They will be likely to consider that the most glorious state of a country, where there is most power, whose fleets and armies are in the best condition not only to resist aggression; but also to subjugate all, who will not yield to their imperious sway. In their estimation, that country has arrived at the highest pinnacle of earthly glory, which is under the dominion of a warrior, who has attained to supreme power by the force of his aspiring mind, aided by favorable circumstances; whose very name strikes terror into surrounding nations; who fast rises to universal dominion by subjugating, in quick succession, one opponent after another; who thus affords opportunity to his ambitious subjects to increase their power and consequence, and to enrich themselves on the spoils of the conquered; and whose capital is adorned by the most splendid trophies taken from the people, whom he has subdued.

In the history of our race, we behold a few instances of those, who have attained to this bad eminence for themselves and their country by such

usurpations. For a while, they were the boast of their inconsiderate subjects, in proportion as they were the terror of all under their dominion, or who were in imminent danger from their power.

But it seems to be the course of providence, after giving temporary success to the most unprincipled of mankind, to pour contempt on human greatness by subjecting it to strange reverses, “to the intent, that the living may know, that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will; and setteth up over it the basest of men.”

What a wonderful confirmation of this scriptural truth has occurred, both in ancient and modern times?

But by the sacred scriptures, and in the light of eternity, we are led to very different conclusions, in respect to the real glory of a land. As christians, we shall place it in the general prevalence of that religion, which exerts the best practical influence on the hearts and lives of its professors; in the wisest provision for instructing the rising generation, and for enlightening the public mind; in the elevation of the best men to stations of power and influence; in a sufficiency of good laws faithfully executed; in the general soundness of public morals; in the industry, frugality, justice, temperance, and munificence of the great body of the people;

and in a careful attention to domestic order, instruction, and discipline.

“Happy is the people, that is in such a case; yea, happy is that people, whose God is the Lord.”

It must with pain be confessed, that we can present no example of a community, which is uniformly under the influence of such principles. We can indeed point to individuals, whose lives are a faithful comment on the religion they profess; and who are a rich public blessing to the societies, in which they live. But such is the prevalence of contrary principles and habits, as greatly to limit their salutary influence. We read indeed of the early christians, who were “of one heart, and of one soul;” of those, whose exemplary deportment was so observable, as to extort even from opponents the testimony, “Behold, how these christians love one another”! But such is the too common temper even of professing christians, at the present day, that many seem more intent on denying each other the christian name, and on magnifying points of difference, than in walking together, and in uniting their influence, where they agree. Till a different spirit becomes more prevalent, we cannot expect any nation to attain to its highest glory; neither can we look for the fulfilment of those glowing prophetic predictions, which point to a period, when “the wolf shall dwell with the lamb; and the leopard shall lie

down with the kid; and the calf and young lion, and fatling together; and a little child shall lead them." We can see, if not wilfully blind, that the christian religion, if faithfully believed and practised, is adapted to realize this happy state of things ; and, of course, that the more true we are to its principles, the more shall we promote our own best good, and advance our country's glory.

Let us then be more particular in our inquiries, what is incumbent on us, my hearers, "that glory may dwell in our land ?"

To promote, as far as in our power, and every one may contribute his portion toward this desirable object, we must lay the foundation in personal religion. This is evidently our first, our great concern. It is as important in order to render us the most useful to others, as it is in advancing our own best good. Our blessed Lord, who was incapable of a wrong estimate of duties, directs us to "seek first the kingdom of God and his righteousness"; to obey "the first and great command to love the Lord our God with all our heart; and the second, which is like unto it, to love our neighbor, as ourselves." He shows us, that one of the first expressions of this love is to love, believe, and obey the Lord Jesus Christ, and thus "honor the Son, even as we honor the Father." He plainly assures us, that "no man can serve two masters": and that our

hearts must be changed from a prevalent love of sin to the prevalent love of holiness.

If the subjects of this transformation, we shall “glorify God with our bodies and spirits, which are his; whatsoever we do, we shall do it heartily, as unto the Lord, and not unto men; whether we eat, or drink, or whatever we do, we shall do all to the glory of God.”

With this real devotedness to our God and Savior, we shall assuredly contribute all in our power, “that glory may dwell in our land.”

The next step in the promotion of this great object is the proper management of our families. These are little nurseries, in which are reared “plants of renown”; or else “briers and thorns, which are nigh unto cursing, whose end is to be burned.” It is difficult sufficiently to estimate the important station of parents and heads of families. To their keeping is committed the destiny of immortal souls. Alas! how essentially may their character and condition, for time and eternity, be affected by their instruction and discipline, in the morning of life! From the days of Eli, whose “sons made themselves vile, and he restrained them not,” to the dismal scenes of juvenile depravity, so often brought to light in our principal cities, we perceive the direful effects of parental unfaithfulness, the frightful consequences of “sons left to themselves.” In propor-

tion to the evils resulting from such defects in heads of families are the evident benefits to a community of well conducted domestic instruction and discipline.

It is gratifying to mention, in this connection, the State Reform School lately organized, in Westborough;\* the first of the kind, it is confidently asserted, on the globe. It owes its origin to the generosity of an individual, who chooses not to have his name at present divulged. The Legislature of this Commonwealth has seen fit to second this benevolent design by ample appropriations. It was dedicated to its intended use, by appropriate solemnities, on Thursday, 7 December last. Long may it continue to answer the munificent purposes of its original projector. Long may it be instrumental in rescuing from folly and sin a good proportion of those, who shall be sent there for discipline and reformation.

Among the deeds of benevolence and mercy, undertaken by individuals for the public good, I feel constrained to mention the highly meritorious and self-denying services of Miss D. L. Dix, a native of

\* See Proclamation of Governor Briggs, under date of 13 October last, giving notice, that "the buildings will be prepared for occupancy, on November, 1848."

See also a brief sketch of this Institution, its origin, objects, its lands, its buildings, its situation, its cost, &c. in Vol. X. of the Common School Journal, p. 253.

Boston, who unsolicited, with infirm health, spends her whole time and income in visiting gaols, penitentiaries, houses of correction, retreats for the insane, and kindred institutions, in our own and other States, that she may ascertain what may conduce to their improvement, and specify to the parties concerned appropriate remedies for their defects. Her faithful reports have been mentioned, with high distinction in many parts of our land. By the last accounts, she was in North Carolina, whose provisions for the insane she has thoroughly investigated, and, in November last, addressed to their Legislature a Memorial, soliciting a State Hospital for the protection and cure of the insane, informing them, that their State and Delaware are the only States of the original thirteen without public provision for such subjects. In consequence of her application, she has been encouraged to draft a bill for such an Institution with prospects of success. By her unwearied efforts, in behalf of the most miserable of our race, she well deserves to be mentioned with honor, by the side of Mrs. Fry of our mother country.\*

\* Among her numerous publications on the subject, the following may be mentioned, as indicative of her untiring efforts.

- I. Memorial to the Legislature of Mass.....Jan. 1843, pp. 32
- II. Memorial to the Legislature of New York, 12 Jan. 1844, pp. 57
- III. Remarks on prisons and prison discipline, in U' S.

Phila. 1845, pp. 108

"That glory may dwell in our land," it is essential to provide, in the best possible manner, for the instruction of the rising generation. Of this truth the inhabitants of New-England seem to have been aware, from their earliest settlement in this land to the present day.

A concern for the education of their youth exposed to peculiar temptations in Holland, whither our pilgrim fathers first fled from persecutions in their native land, was among their leading motives for leaving that country, and seeking an asylum in this western world.

According to Morton, in his New England Memorial,\* "that, which was very lamentable, and of all sorrows most heavy to be borne, was, that many by these occasions," namely, the hardships, to which they were exposed, "and the great licentiousness in that country, and the many temptations of the place, were drawn away by evil examples into extravagant

IV. Memorial to Legislature of N. J. for State Hospital,

23 Jan. 1845, pp. 46

V. Review of condition of Peniten. in Kentucky, Feb. 1846, pp. 40

VI. Memorial soliciting State Hospital, Kentucky, Feb. 1846, pp. 16

VII. Memorial in behalf of the Insane, Tennessee, Nov. 1847, pp. 32

VIII. Memorial to the Senate, Illinois,.....11 Jan. 1847, pp. 12

IX. Memorial in relation to Penitentiary, Ill.....5 Feb. 1847. pp. 16

X. Memorial to Leg. N. C. soliciting State Hosp. Nov. 1848, pp. 48

This is probably but an imperfect account of Miss Dix's incessant labors in behalf of the insane.

\* p. 19.

and daring courses, getting the reins, and departing from their parents, so that they could not educate them; nor could they give them due correction without reproof or reproach from their neighbors."

Their first care, on arriving at Plymouth, even before they landed, was to enter "into a solemn combination, as a body politic, to submit to such government and governors, as should, by a general consent, from time to time, be made choice of, and submitted unto."\* The elder President Adams was in the habit of referring to this compact, as the germ of our republican institutions.

The next business of our fathers was to gather churches, and thus provide regularly for the ordinances of public worship.

They then manifested a most earnest concern for the education of their rising race, not merely by common schools, but by making provision for our neighboring University,† the foundation of which was projected so early, as 8 September, 1636, but six years, after the incorporation of Boston. When we consider their numbers, their poverty, the hardships, which they were obliged to endure, in providing for their subsistence, and the numberless acts

\* Morton's Memorial, p. 37.

† For every information most desirable in relation to this University, reference may be had to an elaborate History of Harvard University, in two volumes, by President Josiah Quincy.

of self-denial, to which they cheerfully submitted, it may be justly considered the wonder of the age.

Public schools were first instituted, in Plymouth, in 1663.\*

Before this, in 1642, they were established, in Massachusetts, and more fully, by Statute, in 1647.

In this year, a colonial Statute was passed, relating to education, which not only shows the spirit of the times; but also the zeal of our forefathers, in the cause of education.

“It being one chief property of Satan,” says their act, “to keep men from the knowledge of the scriptures, as, in former times, keeping them in unknown tongues, so in these latter times by persuading from the use of tongues, that so at least the true sense and meaning of the original might be corrupted and clouded with false glosses of deceivers; to the end, that learning may not be buried in the graves of our forefathers, in Church and Commonwealth, the Lord assisting our endeavors,

“It is therefore ordered by this Court, that every township, within this jurisdiction, after the Lord hath increased them to the number of fifty householders, shall then forthwith appoint one within their towns to teach all such children, as shall resort to him to read and to write.”

\* See Mass. Historical Collections, Vol. IV. 2d Series, p. 79.

In the same statute "towns having one hundred families are required to set up a grammar school."

Our fathers rightly judged, that, would they duly estimate and secure their invaluable civil privileges, and transmit them unimpaired to posterity, they must enlighten the public mind to render it capable of electing wise and judicious rulers, and of enacting and enforcing wholesome laws.

But then it should be considered, that education, without the principles and restraints of piety, contributes only to render youth more expert in projects of iniquity. Be it then our care, that all the attainments of the rising generation be sanctified by religion.

They, who, with the preacher, can remember something of the common schools, in this vicinity, from the peace with our mother country, in 1783, can testify to their rapid and surprising improvements.

In the former part of the time specified, though schools of some sort were common in this neighborhood; yet, with few exceptions, they were indifferently kept; the primary schools often by illiterate and superannuated women; the male schools by graduates of our University, not meeting with success in either of the learned professions; while female education was almost wholly neglected.

Of late years their progress has been steadily on-

ward. Nothing, it is confidently believed, has contributed more toward this desirable effect, than the Board of Education established by our Legislature, in April, 1837, whose indefatigable Secretary has just concluded ten volumes on common school education, which, with the reports incorporated into the work, do equal honor to his industry, fidelity, far reaching views, and wise suggestions as to the best modes of training the youthful mind.

May a double portion of his spirit rest on his successor, whose recent appointment appears to give such general satisfaction.

What friend to his kind, and to the highest interests of his country, but must rejoice at the acknowledged great improvements of the present age, not only in education in general, but especially in the culture of the female mind? The more the subject is agitated, the more certain is the conviction, that the foundation of every thing great or good is laid by the blessing of Almighty God on maternal instruction and influence. It is the appropriate sphere of women to instruct, to guide, and, we may almost say, to mould the minds of our youth, at the most critical period of life. So that let fathers be ever so anxious about their offspring, and let them be ever so well qualified to teach them, in their subsequent life, their mothers must necessarily be most conversant with them, when perhaps

a cast is most effectually given to their characters for time, and for eternity.

On a visit to the elder John Adams, at the latter period of his life, inquiries were proposed respecting the education of his son, John Quincy Adams. On this subject he was pleased amply to gratify the curiosity of his guests. He descended into particulars, and gave a minute account of the various literary institutions, in which he had placed him, in Europe and America, from early youth to his admission into Harvard University. Never can those present forget the emphasis, with which he closed this account. "But after all," added he, "my son had a mother." Who, that has been acquainted with this gifted woman, or read the productions of her cultivated intellect, but must be struck with the propriety of this tribute to her memory?

In former times, even in our highly favored New England, it will not be denied, that female education was grievously neglected. This remark cannot be justly applied to modern times. In many places our young women are better educated, than the other sex.

It is remarkable, that the practice is becoming more and more prevalent, as the Secretary of the Board of Education has made abundantly evident, of employing female teachers in our schools and academies, foreboding the almost total exclusion of

the other sex from a sphere, which, in former times, they almost solely occupied.\*

In the city of Salem, justly celebrated for its means of education, the higher branches of mathematics were recently taught, in its High School, by a Preceptress.

It may serve to give some information of the improvements taking place in our schools, especially with regard to female education, if I state a simple fact. When I entered Harvard University, in July, 1789, sixty years ago, next July, boys only were taught in the public schools, in Boston; no knowledge even of common arithmetic was a pre-requisite to entering College; nor were we required to know any thing of geography, but merely the place of our nativity. On inquiry, it will now unquestionably be found, that many young ladies, in some of our High Schools and Academies, acquire more knowl-

* Year.	No. of male teachers.	No. of female teachers.
1837	2370	3591
1838-9	2411	3825
1839-40	2378†	3928†
1840-1	2491	4111
1841-2	2500	4282
1842-3	2414†	4301†
1843-4	2529	4581
1844-5	2595	4700
1845-6	2585	4997

See Common School Journal, Vol. IX. p. 96.

† Incomplete returns.

edge of the mathematical and kindred sciences, to say nothing of the belles-lettres, than was then attained, take them, as they rise, by the graduates of our first universities.

In proof of what we owe to female science, in addition to abundant other testimonies, which might be adduced, the papers lately announce, that the king of Denmark has directed the comet-medal, founded by one of his predecessors, to be awarded to Maria Mitchell, of Nantucket, for her discovery of the telescopic comet, of 1 October, 1847.\*

"That glory may dwell in our land," industry is an indispensable requisite. It is as necessary to health, usefulness, and happiness, as it is a dictate of duty. Whatever be our condition in life, we have all our appropriate business; and it is required by the Author of our frame, that we "work the work of him, who sent us, while it is day." The poor are often tempted to complain of their privations, and to envy the condition of their richer neighbors. But such reasonings and murmurs imply partial and erroneous views. For, in the first place, they consider not, how few are their real wants, and how easily supplied. In the next place, they look not on the side of the trials and temptations, which

\* It is ascertained, that she was the first discoverer. Not only so, but by a mathematical process, she has calculated its path, distance, rate of motion, and time of return.

surround a state of affluence. Let them contemplate the instances, in which “the abundance of the rich will not suffer them to sleep”; and in which their riches indispose and disqualify, sometimes themselves, but oftener still their children, for useful employment, and precipitate them into dangerous and hurtful excesses. Nothing can be better adapted, than such reflections rightly improved, to inspire contentment with their lot.

Frugality is as indispensable, as industry to both individual and national prosperity. By it all may ordinarily make provision for the payment of debts, lay up something in store for the casualties of life, and the infirmities of age, as well as have something to “give to him, that needeth.” But should providence frown upon the best concerted schemes for an independent livelihood, the virtuous in misfortune may always be sure of needed aid. Most people feel a peculiar gratification in helping those, who do every thing in their power to help themselves.

On the other hand, by neglect of frugality persons even of ample means are prone to involve themselves in expenses beyond their income, and thus injure others, as well as subject themselves to needless perplexities. How great the danger, when, by deficiency in this virtue, they become needlessly embarrassed; that they will not only relax their industry,

but surrender themselves willing victims to licentiousness !

Justice is also an essential attribute of a nation's prosperity. Not only should the laws enforce it in all transactions between man and man ; but no nation can expect to prosper, which is not as careful to respect the rights of others, as to vindicate their own. The practice then of some states, in our union, of repudiating their honest debts, employing a word in a new sense to designate a new usage, cannot but be reprobated by every honest mind.

Munificence is an important aid in advancing a nation's glory. It not only relieves individual distress, and promotes the comfort of those around us ; but, practised on a large scale, it lays the foundation of the greatest blessings to society. It founds Hospitals for the relief of every kind of distress ; erects Universities and inferior Seminaries for diffusing throughout the community useful knowledge. It sends the Bible and other means of instruction to the meanest hovels in christian and heathen lands. It provides funds, raises up and qualifies missionaries to send the gospel and all the countless blessings in its train, to the most distant and unenlightened portions of the globe. These preëminent blessings, wholly unknown in the most refined pagan nations of ancient or modern times, owe their origin,

their continuance, their success, under God, to christianity alone.

“That glory may dwell in our land,” who does not perceive the absolute necessity of temperance? It is not only indissolubly connected with the other virtues of the social state; but its violation either occasions or accompanies every vice, which can be named. It may be said, without exaggeration, that intemperance is the prolific parent of greater sin and misery, than all other vices united. To establish this position it is necessary only to trace the history of every vagabond, who walks the streets, and disturbs the order of our families by clamorous and lying appeals to our charity; to examine the annals of our gaols, penitentiaries, almshouses, hospitals, theatres, houses of ill fame, and establishments for juvenile delinquency; and you will find the triumphs of the monster in almost every form of wretchedness and guilt. As you travel through the country, inquire, what fills places of public resort with idlers; what involves families in poverty and misery; what occasions debts beyond the ability or disposition to discharge them; what is the fruitful source of domestic unhappiness, of quarrels among neighbors, of irreligion under all its forms, of endless and vexatious lawsuits, of neglect of business and its invariable consequences; and you will find, it may be safely asserted, in ninety-nine cases out of

a hundred, that intemperance is nearly or more remotely connected with these accumulated evils.

And yet for a long period, in our national history, and indeed till within a very few years past, temptations to this indulgence were almost universal. Though Alcohol was the invention of a barbarous people, in a barbarous age; yet its free use, or, I might rather say, its ignoble and degrading abuse had been practised by a large portion of all classes in society, even in christian communities. By a strange and unaccountable misapprehension and perversion, it came to be generally employed, as a promoter of comfort, relief from fatigue, an aid to labor, a preventive of the bad effects of the weather, so that its use, among the laboring classes, became as constant and uninterrupted, aye, in many cases, even more so, than necessary food. Even they, who would scorn the imputation of intemperance, thought it both harmless and useful to quaff a portion of it, at least twice in every twenty-four hours.

At length it became manifest, that a large portion of these temperate drinkers grew intemperate, and involved themselves and families and friends in all the horrors of inordinate excess. Then the eyes of the more considerate were opened to the causes of these frightful evils; and led to the discovery, that they resulted from grievously erroneous notions of the properties of alcohol. At length it was ana-

lyzed by chemists, and pronounced, with remarkable unanimity, an insidious poison, to be taken into the human system, rarely, in any case, and, when so employed, to be used, as other poisons are, under the direction of medical skill.

My hearers, ought we not devoutly to bless God, that such a wonderful improvement, in temperance,\* prevails in so large a portion of our land, especially in our country towns? God grant, that it may continue to advance, till alcohol, in all its dangerous forms and combinations, shall be restricted to the use of the arts, or be confined to the phials of the apothecary and the physician, to be dealt out only by medical direction; to be examined, like other poisonous substances, by the curious; to be contemplated by future generations, as the insidious elixir, so deleterious to the human constitution, so grievously perverted by their fathers.

By such a reformation, as much as in any other conceivable way, may “glory” again “dwell in our land.”

“That glory may dwell in our land,” in its full

\* The first State Society, on the globe, organized to counteract the evils of intemperance, was formed, in Boston, on 5 February, 1813. The most, which it first attempted, was to “*suppress the too free use of ardent spirits;*” though it afterward combined with the American Temperance Society, formed, 13 February, 1826, in recommending its total disuse.

effulgence, I am as fully persuaded, as of any christian verity, that we have no right to hope, till slavery, by some dispensation of providence, which I feel wholly incompetent to predict, shall be extirpated, root and branch, from our soil. Its prolonged existence in so many States renders the very first article in our Declaration of Independence no better, than a solemn farce, which proclaims, "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." How this reformation is to be accomplished, how it is to be hastened, I hazard no conjecture. Our religion requires us "to do nothing rashly." On this vexed subject, may we not safely join in the apprehension of the third President of the United States, who drafted our Declaration of Independence, and say, "We tremble, when we reflect that God is just."

The Rev. Dr. Samuel Cooper, pastor of Brattle square Church, in this city, during the revolutionary war, was a preëminent patriot and a distinguished divine. But for nothing was he more distinguished, than for the pertinence, sublimity, and fluency of his devotional services. On a special occasion, during the gloomiest season of the war, as he was leading in the devotions of an assembly, he

came suddenly to a full stop, as if his extemporary powers had entirely failed him. The eyes of the congregation were at once fixed upon him with mingled wonder and apprehension, till he gave utterance to his thoughts, and thus relieved the anxiety of his audience by this solemn appeal to the Eternal, "Teach us what we shall say unto thee, O God; for we cannot order our speech by reason of darkness." It is believed, that great numbers in our land, who are so loudly reproached by more ardent spirits for want of zeal in the abolition of slavery, are oppressed with difficulties similar to those, which embarrassed this man of God.

On this perplexing subject, a sentiment of father Moody,\* of York, Maine, as he was denominated by those, who respected his wisdom and prudence, at and after the commencement of the last century, occurs with force to my mind. "When you know not what to do, you must not do you know not what." To the like effect is a maxim of an eminent civilian of the West, "When you are in the dark, and know not, which way to move, stand still."

"That glory may" fully "dwell in our land," it is obvious, that radical changes must take place in the sentiments and practices even of this republican country in respect of war. Some zealous friends of

\* He preached the Election Sermon, in 1721.

peace have proceeded so far, as even to question the glory of our revolutionary contest, on account of the evils, which it brought in its train, the sacrifices of blood and treasure, which it cost, and the awfully demoralizing effects, which accompanied and followed its most renowned victories. But without venturing to uphold such a political heresy, we may indeed strenuously maintain, that our Republican country cannot, with the least consistency, wage wars of conquest. Surely the only wars, which we can find any pretext for undertaking or justifying, must be those, which may be strictly, and not called so by mere pretext, defensive.

Whatever may have been our opinions respecting the war with a sister Republic, just terminated, which was prosecuted by our troops with such undisputed bravery, and with such uninterrupted success, there can be little doubt, that its most forward promoters, and its warmest apologists rejoice as heartily at its termination, as those, who have constantly proclaimed it, on our part, to be unnecessary, unauthorized, vindictive, and a war of conquest. Even the renowned hero, who has acquired such military glory by the conquest of Mexico, and to which may be more or less owing his elevation to the chief magistracy in our land, professes, with every mark of sincerity, to be the friend of peace. His warmest political opponents are likely soon to

have the opportunity to test his sincerity in this, as in other respects.

“That glory may dwell in our land,” it is of incalculable importance to afford encouragement to religious institutions.

Did time permit, it might be interesting to trace the changes, which have taken place, in our Commonwealth, in respect to the public worship of the Most High, from the extreme rigidity of our fathers to the extreme laxity of modern times.

Such a union of church and state at first subsisted here, that none, but church members were entitled to vote, even in civil affairs.

In 1657, a Council\* sat in Boston to consider the subject of church members and their children.

A more formal Synod,† assembled in the same place, in 1662, by appointment of the General Court, which came to the same result with the Council, in 1657, which was, that “the children of parents, not scandalous in their lives, who professed their faith in the gospel, might be admitted to baptism; though the parents came not to the ordinance of the Supper.”

This decision excited great opposition from some leading divines. Among the greatest of the Anti-

\* Holmes’s American Annals, Vol. I. p. 370.

† Ibid. Vol. I. p. 382.

Synodists, was the Rev. John Davenport, of New Haven.

This circumstance decided the First Church, in Boston, at the death of the Rev. John Wilson, their first pastor, to extend to him a call at New Haven, which was promptly accepted. This was the second\* instance, in our vicinity of what has since been an every day's occurrence, of translating a pastor from one Church to another.

The first pastors of our Churches were necessarily of this description; for this obvious reason, that no others could be obtained.

The persecutions, in our mother country, had the effect, which similar persecutions always have, to drive those, whose consciences will not bend to the temper of the times, to become voluntary exiles, and to seek a refuge remote from their persecutors. Accordingly the same treatment, in the early stages of the French Revolution, which drove to our shores Doctors Matignon and Cheverus, those ripe scholars and afterwards beloved inhabitants of Boston, banished to our country, at its early settlement, some of England's most learned and pious divines.

My remaining observations on the religious institutions of the State, which it is the glory of our

\* The first was of Rev. John Mayo, of Nauset, now Eastham, translated to the second Church, in Boston, where he was settled, 9 November, 1655.

civil fathers to patronize, I shall restrict to a few historical facts relating to the Church, in which we are assembled; because of its intimate connection with the origin and progress of our other Churches; because it has, for several generations, been the place of convocation for these annual solemnities; because it suggests so many interesting reminiscences; and because its concerns are so intimately blended with the past and present history of our times.

This Church was called the South Church, till 1716, when the New South was erected, in Summer street, since which period, it has been called, by way of distinction, the Old South Church.

A recent pastor\* of this Church, in his history of it, states, "The Church now called the Old South Church, in Boston, was the third Congregational Church gathered in this Town." Like too many other churches of Christ, it originated in bitter contentions among those, who are bound by their profession, as well as by the precept of heaven, to maintain "the unity of the spirit in the bond of peace."

It was gathered by those, who were disaffected by the settlement of Mr. Davenport over the First Church, who accordingly withdrew, and formed this

\* See Wisner's History of the Old South Church, p. 3.

This will also be my authority for most of the other statistical facts relating to this Church.

Church. It may strike some of the audience with surprise, that the First Church, in this place, took the rigid, and the Old South, the liberal side of the doctrines proclaimed by the Synod of 1662; results, which greatly agitated all the then existing Churches.

This Church was gathered, in 1669, nearly two centuries ago; and its first house of worship was erected on, or very near the site of the present, on land given by Mrs. Norton, widow of the third pastor of the First Church. It has been favored with a succession of fourteen pastors, some eminent in their day, who acted a highly distinguished part in the literary, civil, and religious interests of our community.

Let it not be supposed to be my design, at this late hour, to present a general statistical account of this Church, or its pastors, however distinguished; but to state a few facts only, which have a bearing upon my subject, and which may help to vary a little the routine of such occasions.

The first pastor of this Church was the Rev. Thomas Thacher, son of a minister of Salisbury, in England. He was translated to Boston from Weymouth, where he had been pastor, 20 years. As most of the pastors, in that generation, had been previously settled, this circumstance produced no such excitement, as in subsequent years, when the

Rev. Peter Thacher\* left Weymouth for the new North, in Boston; and the Rev. Peter Thacher† left Malden for the Church in Brattle square.

The Rev. Thomas Thacher, as was not uncommon in the early history of our country, was a practitioner in medicine, as well as a minister of the gospel. It is not a little remarkable, that he was author of the first medical tract ever published in Massachusetts.‡

The second pastor of this Church was the Rev. Samuel Willard, great grandfather of the late President Willard of Harvard University. He was driven from his first parish, in Groton, when it was depopulated by the savages. He was Vice-President of Harvard University, for a series of years, his people here not being willing to dispense with his constant residence among them. His praise was in all the Churches. He is said to have published more sermons, than any cotemporary, with the exception of Dr. Cotton Mather. He was author of a body of Divinity much celebrated in its day, the first folio volume published in this country.

\* Rev. Peter Thacher, on leaving Weymouth, was installed over the New North Church, in Boston, 27 January, 1720, amid the most violent opposition, as the histories of the time abundantly testify.

† Rev. Peter Thacher, from Malden, was installed over the Church, in Brattle square, Boston, 12 January, 1785.

‡ Entitled "A brief guide to the common people in the small pox and the measles," published in 1677.

But his chief glory consisted in setting his face like a flint against the witchcraft delusion, though a large portion of his cotemporaries, clergymen, as well as laymen, were carried away with the infatuation. This is the more to the credit of his firmness, as three Judges of the Supreme Court, who favored this delusion, were members of his Church, namely, Chief Justice Stoughton with Judge Sewall and Judge Winthrop, associate Justices.

Judge Sewall, it is well known, afterward saw and lamented his delusion in this affair, and could not rest satisfied without making a humble confession of his error before the Church and his pastor. The other Judges were not so yielding; for, argued they, as in that unfortunate affair, we acted according to the light we had, we have nothing now to confess.\*

\* The following account of his confession is mentioned by Judge Sewall, in his Journal.

"Copy of the bill I put up on the Fast day," [14 Jan. 1697] "giving it to Mr. Willard, as he passed by, and standing up at the reading of it, and bowing, when finished, in the afternoon.

"Samuel Sewall, sensible of the reiterated strokes of God upon himself and family, and being sensible, that as to the guilt contracted, upon the opening of the late commission of Oyer and Terminer, at Salem, (to which the order of this day relates) he is, upon many accounts, more concerned, than any, that he knows of, desires to take the blame and shame of it, asking pardon of men, and especially desiring prayers, that God, who has an unlimited authority, would pardon that sin, and all other his sins, personal and relative; and according to his infinite benign-

In the year before his death, Mr. Willard baptized in the Church standing in this place the celebrated Benjamin Franklin, on 17 January, 1706, the very day of his birth, who was born in a house directly opposite to the front part of this Church.

The third pastor of this Church, the colleague and successor of Mr. Willard, was the Rev. Ebenezer Pemberton, the best biographer of his eminent associate in the ministry. He was a burning and shining light in his day; and, at death, left the reputation of the best writer, whom New England had produced down to the time of his ministry.\*

The fourth and fifth pastors of this Church, Sewall and Prince, were eminent in their day, who left an impress on the public mind not likely to be soon obliterated; the first eminent for piety, son of the conscientious Judge already mentioned, and whose frequent tears, during the ministrations of the Sanctuary, procured for him the denomination of the weeping prophet; the other, eminent, as a collector of books, pamphlets, and manuscripts, designed to illustrate the history of New England, kept in the tower of this Church, where was his Study.

nity and sovereignty, not visit the sin of him, or of any other, upon himself, or any of his, nor upon the land; but that he would powerfully defend him against all temptations to sin for the future, and vouchsafe him the efficacious saving conduct of his word and spirit."

\* See Eliot's and Allen's Biographical Dictionary, article Pemberton.

They coöperated, as colleagues, during the unusual term of forty years.

During their united ministry, the house, in which we are assembled, being the second house of worship erected by this society, was dedicated, on 7 May, 1730.

Many and interesting are the associations connected with this venerable structure. The first building to the North, on what is now South row, is the site of Governor Winthrop's house, afterwards a parsonage of the Old South Church, till, during the memorable siege of Boston by the troops of Great Britain, it was demolished with the Old North Church, and other buildings, as fuel for the soldiery.

This was a favorite resort for public religious and patriotic meetings. The exercises of the General Election have been attended in this house, also the orations, on 5 March, to commemorate the Boston massacre; as well as, on 4 July, to celebrate American Independence; so that it is denominated by Snow, in his history of Boston, the Sanctuary of freedom.\* Here the people often assembled to deliberate upon the concerns of their country; and here resolves were often passed, which gradually prepared the way for American Independence. Here the intrepid Warren, but a few weeks before his

\* Snow's History of Boston, p. 313.

lamented fall, delivered his second oration, commemorative of the Boston massacre, though his life had been threatened, should he make the attempt; though British officers were in the aisles, and even on the Pulpit stairs, during the delivery of the oration, who had previously declared, that such sentiments should not be uttered without opposition. He nevertheless proceeded to give a fearless and graphic description of the horrors of the fifth of March, not only without apprehension, but with impunity.

But the most memorable circumstance connected with this sacred Temple was its desecration, during the siege of Boston, as a riding school, by the British cavalry. To prepare it for this unhallowed purpose, the pulpit, pews, and Western gallery were demolished. The ground floor was covered with dirt and gravel. A bar was fixed, West of the front door, for the horses to leap over. The Eastern galleries were suffered to remain for the accommodation of spectators, and, strange to relate, spirituous liquors were there provided for such, as resorted here to witness feats of horsemanship.

During the Winter season, a stove was placed in the Church, in which books and pamphlets from Mr. Prince's Library, which was kept in the tower of the Church, were used for kindlings. But a kind providence preserved from this dire catastrophe one manuscript, in the opinion of antiquaries, more val-

uable, than all the rest; which was the third manuscript volume of Governor Winthrop's Journal, that had long been lost, which the Rev. Dr. Holmes, of Cambridge, a renowned antiquary, succeeded in bringing to light, in the Spring of 1816, from the dust and rubbish of Prince's scattered library. Since this precious discovery, the manuscripts of Winthrop's Journal have been deciphered by the Hon. James Savage, President of the Massachusetts Historical Society, and published in two volumes, 8vo. with such copious additions, emendations, and corrections, as render it somewhat problematical, which are of the most value, the original compositions of the author, or the various improvements of his learned commentator.

Though the British troops evacuated the Capital, on 17 March, 1776; yet it was not till seven years after, that the scattered members of this Church and society reassembled in this house. In the mean time, they accepted an invitation to worship in King's Chapel, then destitute of a pastor.

"In July, 1782, the proprietors of King's Chapel expecting soon to resume its occupancy for their own use, the Old South Church and Society voted to repair their meetinghouse."\*

To this period it had remained in ruins. Such

\* Wisner's Historical Discourse, p. 33.

was its dilapidated state, that it was not till, 2 March, 1783, that this Church was prepared for the return of its proprietors.

On that day it was solemnly rededicated by the Rev. Joseph Eckley, who had been ordained the pastor of this flock, on 27 October, 1779.

This good man took the spiritual oversight of his people, in troublous times, in the midst of a calamitous war with the mother country; in an embarrassing state of public affairs; and with their house of worship in ruins. But so earnestly were they devoted to the worship of their Maker, that "they took joyfully the spoiling of their goods"; and, in the spirit of their pilgrim fathers, they thought no privations and sacrifices too great to be cheerfully endured, in devotedness to their country, and in the cause of their Lord and Master; till the grateful return of peace, turned their mourning into joy, and brought with it, in due time, a far greater measure of worldly prosperity, than they had ever experienced before.

In process of time, after a long season of peace, when the churches also had rest, a spirit of party in religious concerns arose among us, and evinced the need of some friend of peace, as well as of truth, to calm the troubled waves. At this critical juncture, the then pastor of this church, the venerated and beloved Dr. Eckley seemed to be the very man, whom

the necessities of the times required. Like the good Baxter of our mother country, he enjoyed the confidence of all parties, and was never weary in following after the things, which make for peace. Amid frequent calls for his friendly interposition, it pleased his Maker to take him away to "the rest, which remaineth for the people of God," and leave his friends to mourn the loss of one so well fitted to "quench the coals of growing strife," and constrain them to pray, in the language of ancient devotion, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

Whatever unjustifiable restraints on liberty of conscience may have been imposed by our zealous, yet erring fathers, it is the glory of our Commonwealth, that no such impositions have been, for a long time, tolerated. All are free to worship God, as they choose, provided they demean themselves peaceably, and infringe not the equal rights of others. In the present state of society unity of faith and of worship is neither possible, nor desirable. Diversities of belief and of practice honestly entertained have a direct tendency to elicit truth, to expose and condemn error. Let it then be the resolute purpose of all to "stand fast in the liberty, where-with Christ has made us free, and never suffer ourselves to be entangled in a yoke of" civil or ecclesiastical "bondage."

The leading sentiments thus advanced are respectfully commended to the consideration of our civil fathers, convened from all parts of the state to devise measures for the general good, and to see, that the Commonwealth sustain no injury. It is a ground of confidence, that the two highest offices, in the gift of the people, are still likely to be sustained by men, whom the people have delighted to honor; by men, whose large experience in our national, as well as state governments gives them peculiar facilities for wisely and faithfully discharging the duties of their high and responsible station; by men, who have taken the lead in the temperance reformation, the glory of modern times, as well as in other projects for doing good, and preventing evil; and who, we feel confident, are ready to suggest and to favor all such measures, as, in their judgment, shall conduce to the public welfare.

With equal confidence, we trust, that the members of the Honorable Council, and both branches of our state legislature, will contribute all in their power, "that glory may dwell in our land."

It is your privilege, honored rulers, to meet in this city of our solemnities, under circumstances of encouragement and of hope, to witness its ever growing improvements, and to devise measures for the public good. In imitation of our venerable forefathers, you commence your official duties, in this

ancient temple, sacred to religion and patriotism, with supplicating the blessing of Almighty God on your labors and counsels. Within a few weeks, our Capital has experienced one of the greatest among temporal blessings, in the introduction of pure water to satisfy the wants and meet the convenience of all its citizens, thus fulfilling the prediction of the sacred bard. "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."\*

Since the last anniversary, the war with a sister Republic, deprecated by so many people, has been terminated; so that the friends of peace may again "beat their swords into ploughshares, and their spears into pruning hooks." Whatever differences of opinion may have arisen respecting the commencement, the progress, or the termination of this contest, it is confidently trusted, that no alienations have arisen, which will obstruct harmonious co-operation in prosecuting the concerns of the public. What thanks are not due to the Author of peace, and Lover of concord, that, notwithstanding the agitations, throughout our land, occasioned by the election of our Chief Magistrate and subordinate officers,

\*-The waters of the Cochituate, in Framingham, through the principal reservoir, in Brookline, of 22 acres' extent were introduced into Boston by immense gatherings and appropriate solemnities, on 25 October, 1848.

the struggles have terminated so pacifically! How different, in this respect, are our condition and prospects from those of the leading powers in Europe, subject to perpetual agitations, and threatened with mighty revolutions!

Respected legislators, since your last anniversary, the providence of God has addressed you, in a solemn and impressive manner, by the sudden removal of a former President of the United States; but, at the time of his death, of a highly valued Representative to Congress from a neighboring District. Though at an advanced period of life, he was arrested in the midst of active and laborious efforts for the public good. Never, except at the demise of Washington, has there been so general a mourning, throughout our land, as was occasioned by his dissolution. Through successive generations, with his father of blessed memory, has he contributed most effectually to the glory of his country. Repeatedly has his voice been heard in this sanctuary of freedom, first, while a young man, on the anniversary of American Independence; and, in two instances, in a tribute to the memory of two former Presidents of the United States. His example may well be proposed for universal imitation, in his fearless defence of the rights of the people, in untiring application to business, and in an undeviating respect to the religious institutions of his fathers.

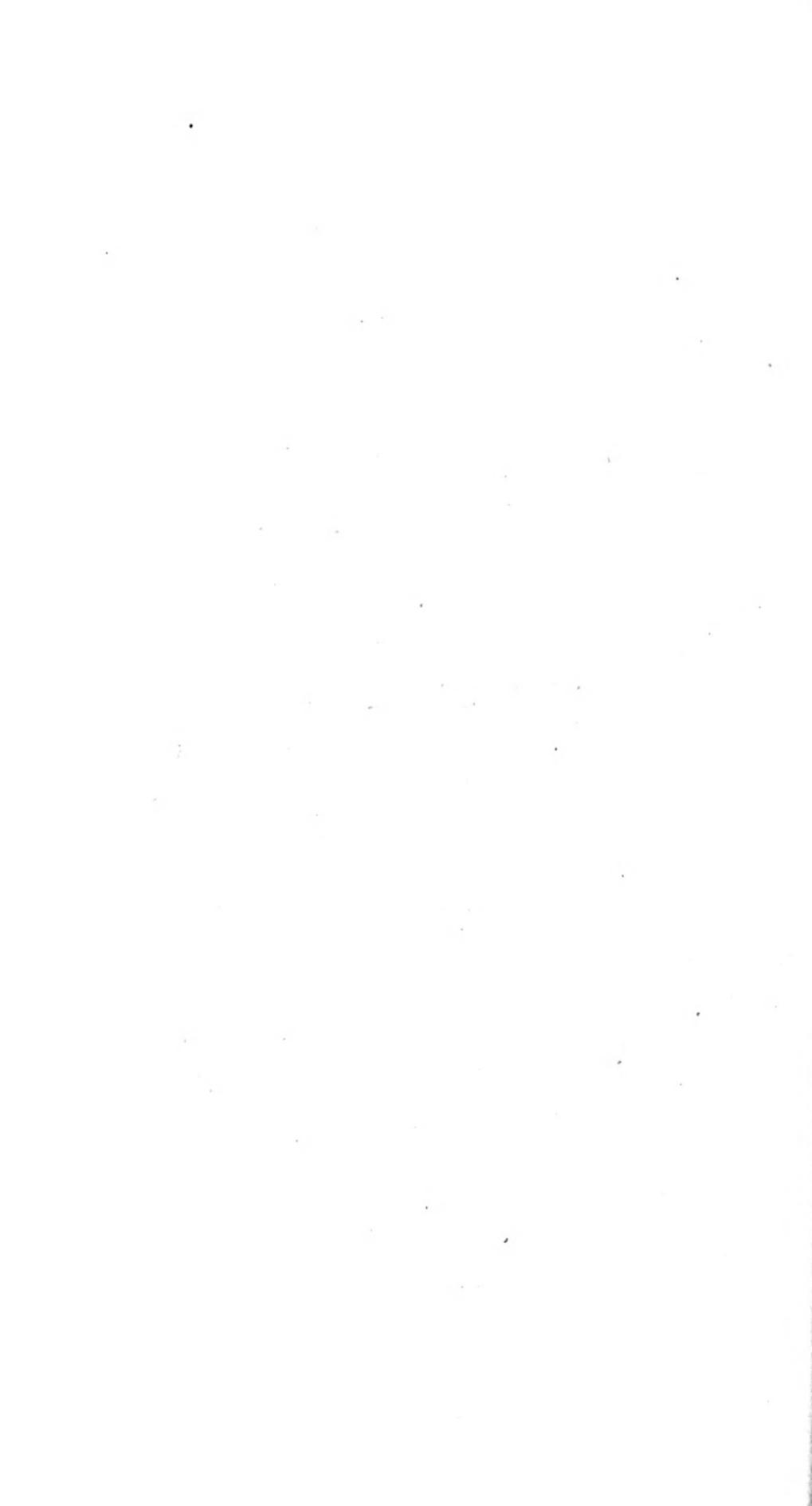
With due regard to the means of national prosperity, which have been mentioned, others will naturally follow in their train. We shall be careful, in the election of rulers, to choose such only, as are "men of truth, who fear God, and work righteousness; wise in the times to know, what the people ought to do." We shall not only have good laws; but they will be faithfully executed. We shall strive by all feasible means to be rid of slavery, that darkest blot on the escutcheon of a nation glorying in their independence and freedom. We shall cherish a proper sympathy with the aborigines of the country, the original occupants of the soil, where God placed them, whose ancestors, with a generous confidence in the justice of the first European settlers of this continent, made way for their establishment; with whom we have professed to maintain friendly relations; and have, in successive periods, entered into the most solemn treaties, guarantying their privileges and possessions against aggression. While they cry aloud for the enjoyment of their just rights, we shall not turn a deaf ear to their supplications; but shall faithfully observe toward them laws of our own enacting; and shall strive to civilize and christianize, instead of extirpating them.

In fine, "that glory may dwell in our land," it is not only indispensable, that we elect good rulers, and that they enact wholesome laws; but also that

we yield a ready obedience to all, which have the sanction of constitutional authority. It is not for individuals, nor even for single states, to oppose the statutes of the government, because they appear to favor some portions of the community more than others. The ultimate decision is wisely lodged with our learned, independent, and impartial Judiciary. The constitution was originally formed, and afterwards amended, on the principle of mutual concessions. In no other way can it be continued, as the safeguard of our union and of our individual rights. Let us then fear God, honor the constituted authorities, and contribute to the utmost of our power, "that glory may dwell in our land." By the general diffusion of such a spirit, "the Lord our God will be with us, as he was with our fathers; he will never leave us, nor forsake us." Amen.



## APPENDIX.



## APPENDIX.

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THE author of the foregoing discourse has been desired by members of the General Court and others to append a condensed account of Election sermons, such as has been already annexed to Dr. Osgood's, in 1809, and to Dr. Bigelow's, in 1836, with such additional notices, as may be interesting.

It has been my desire, for many years, to prepare a complete history of Election sermons from the first settlement of this country, as well as to collect such, as have been published. I have succeeded in obtaining but 13 of the 17th century. I have however secured all but 4 of the 18th century, and the 49 already delivered in the 19th century. I get them bound in decades; so that I have already 13 volumes thus brought together. My leading motive and hope, in publishing the subjoined list, is, that antiquaries may correct whatever mistakes it may contain, and supply its defects, so as to enable me to complete some more decades. They may be the more inclined to do this, when assured, that all my volumes of this description will be sent, after my decease, to the Library of the Massachusetts Historical Society, a precious depository for such documents.

The first Election sermon noticed in Governor Winthrop's

Journal is by John Cotton, in 1634. He mentions six others. Why no account is given by him of the other twelve, probably delivered, during the period embraced by his history, it is difficult to explain.

The first printed Election sermon, which has come to my knowledge, is, in 1661, by John Norton, of Boston. This is in the Library of the Massachusetts Historical Society.

In the 17th century, seventy Election sermons may have been preached. Of these I possess 18.

In the 18th century, there were two years, 1752 and 1764, in which no Election sermons were preached, on account of the small pox, in Boston. These vacancies may be supplied by two sermons before the General Court, and published by their order; the first by William Gordon, at Watertown, during the siege of Boston, 31 May, 1775; the other by Dr. Cooper, 25 October, 1780, being the day of the commencement of the Constitution, and the inauguration of the new government.

By the above estimate my deficiency of Election sermons is	$57+4=61$
My supply is	$13+96+49=158$
Total,	
219	

It is observable, that, with the exceptions already mentioned, there is no recorded failure of an Election sermon. One indeed was addressed to the convention, on the deposition of Andros, in 1689. Nor have we an account of any Election sermon delivered, which was not subsequently published.

Owing to the paucity of ministers, during the early history of the State, preachers were repeatedly chosen more than once to deliver the Election sermon. Richard Mather de-

livered two; his son Increase Mather, four; and his son Cotton Mather, four. Samuel Torrey delivered three; John Norton, two; Jonathan Mitchel, two; Thomas Cobbett, two; Samuel Willard, two; Joshua Moody, two; Benjamin Colman, two, the last in 1723.

By the subjoined list it will appear, that the preacher, this year, had been graduated two years longer, than any, whose College standing has been ascertained. The next in Collegiate age to him was Samuel Cheever, the preacher, in 1712, who had been graduated 53 years. With these exceptions, but 16 preachers are mentioned, who had been out of College, when they officiated, for 40 years and upwards; namely, 1711, Peter Thacher, 40; 1755, Samuel Checkley, 40; 1777, Samuel Webster, 40; 1799, Paul Coffin, 40; 1703, Solomon Stoddard, 41; 1705, Joseph Estabrook, 41; 1748, Daniel Lewis, 41; 1750, Samuel Phillips, 42; 1743, Nathaniel Eelles, 43; 1753, John Cotton, 43; 1713, Samuel Treat, 44; 1702, Increase Mather, 46; 1715, Jeremiah Shepard, 46; 1808, Thomas Allen, 47; 1707, Samuel Belcher, 48; 1837, Daniel Dana, 49.

The youngest in College graduation, who have preached the Election sermon, are, 1658, Jonathan Mitchel, 11; 1689, Cotton Mather, 11; 1701, Joseph Belcher, 11; 1754, Jonathan Mayhew, 10; 1825, William B. Sprague, 10; 1834, J. W. Yeomans, 10.

Of 162 cases, which have been examined, the average period, after graduation, of the preachers, was  $28\frac{1}{2}$  years.

The 195 names on the following list comprise 187 Congregationalists, 3 Baptists, 2 Episcopalians, 2 Universalists, 1 Methodist.

Of the sermons specified, 144 were by graduates of Har-

vard University ; 22 were by preachers educated abroad ; 9 were of Yale College, 7 of Dartmouth College, 4 of Williams College, 1 of Brown University, 1 of Middlebury College, 1 of Union College, and 6 without a Collegiate education.

The names of preachers, whose sermons are possessed by the writer of this article, will be in Roman characters ; others, in Italics. What is included in brackets is conjectural.

Year.	Preacher.	Place.	Text.	Grad.
1631				
1632				
1633				
1634 * <i>John Cotton,</i>		Boston,	[Haggai ii. 4.]	
1635				
1636				
1637 * <i>Thomas Shepard,</i>		Cambridge.		
1638				
1639				
1640				
1641 * <i>Nath. Ward,</i>		Ipswich.		
1642				
1643 * <i>Ezek. Rogers,</i>		Rowley.		
1644				
1645				
1646 * <i>Edw. Norris,</i>		Salem.		
1647				
1648 * <i>Zach. Symmes,</i>		Charlestown.		
1649 * <i>Thomas Cobbett,</i>		Ipswich.		
1650				
1651				
1652				
1653				
1654				
1655				
1656 * <i>Chs. Chauncy,</i>		President H. U.		
1657 * <i>John Norton,</i>		Boston.		
1658 * <i>Jona. Mitchel,</i>		Cambridge,		H. U. 1647

Year.	Preacher.	Place.	Text.	Grad.
1659	* <i>John Eliot</i> ,	Roxbury.		
1660	* <i>Rich. Mather</i> ,	Dorchester,	Ps. lxxvii. 20.	
1661	* <i>John Norton</i> ,	Boston,	Jer. xxx. 17.	
1662				
1663	* <i>John Higginson</i> ,	Salem,	I Kings viii. 57, 58, 59.	
1664	* <i>Rich. Mather</i> ,	Dorchester,	Haggai ii. 4.	
1665	*[ <i>John Russell</i> ],	Hadley,	Ps. cxxii. 6.	H. U. 1645
1666	*[ <i>Thomas Cobbett</i> ],	Ipswich,	II Chron. xv. 2.	
1667	* <i>Jona. Mitchel</i> ,	Cambridge,	Neh. ii. 10.	H. U. 1647
1668	* <i>William Stoughton</i> ,	Dorchester,	Isa. lxiii. 8.	H. U. 1650
1669	* <i>John Davenport</i> ,	Boston,	II Sam. xxiii. 3.	
1670	* <i>Sam. Danforth</i> ,	Roxbury,	Mat. xi. 7, 8, 9.	H. U. 1643
1671	* <i>John Oxenbridge</i> ,	Boston,	Hosea viii. 4.	
1672	* <i>Thomas Shepard</i> ,	Charlestown,	Jer. ii. 31.	H. U. 1653
1673	* <i>Urian Oakes</i> ,	President H. U.	Deut. xxxii. 29.	H. U. 1649
1674	* <i>Samuel Torrey</i> ,	Weymouth,	Rev. ii. 5.	
1675	* <i>Joshua Moody</i> ,		Judges ii. 12.	H. U. 1653
1676	* <i>William Hubbard</i> ,	Ipswich,	I Chron. xii. 32.	H. U. 1642
1677	* <i>Increase Mather</i> ,	Boston,	I Chron. xxviii. 9.	H. U. 1656
1678	* <i>Samuel Phillips</i> ,	Rowley,	I Tim. ii. 2.	H. U. 1650
1679	* <i>James Allen</i> ,	Boston,	I Kings viii. 57.	
1680	* <i>Bulkley</i> ,		I Sam. ii. 30.	
1681	* <i>Wm. Brimsmead</i> ,	Marlboro',	Jer. vi. 8.	
1682	* <i>Sam. Willard</i> ,	Boston,	Jer. xxvi. 12, 13.	H. U. 1659
1683	* <i>Sam. Torrey</i> ,	Weymouth,	Deut. xxxii. 47.	
1684	*[ <i>John Hale</i> ],	[Beverly]	Haggai ii. 4.	H. U. 1657
1685	* <i>William Adams</i> ,	Dedham,	Isa. lxvi. 2.	H. U. 1671
1686	* <i>Mich. Wigglesworth</i> ,	Malden,	Rev. ii. 4.	H. U. 1651
1687				
1688				
1689	* <i>Cotton Mather</i> ,†	Boston,	II Chron. xv. 2.	H. U. 1678
1690	* <i>Cotton Mather</i> ,	Boston,	Neh. v. 19.	H. U. 1678
1691				
1692	*[ <i>Joshua Moody</i> ],	[Boston]		H. U. 1653
1693	* <i>Increase Mather</i> ,	Boston,	Isa. i. 26.	H. U. 1656
1694	* <i>Samuel Willard</i> ,	Boston,	II Sam. xxiii. 3.	H. U. 1659
1695	* <i>Samuel Torrey</i> ,	Weymouth,	Hosea i. 7.	

† To the Convention, when Andros was deposed.

Year.	Preacher.	Place.	Text.	Grad.
1696 * <i>Cotton Mather,</i>	Boston,	I Sam. vii. 6, 7, 8, 9, 10.	H. U. 1678	
1697 *[ <i>John Danforth,</i>	[Dorchester]			H. U. 1677
1698 * <i>Nicholas Noyes,</i>	Salem,	Jeremiah xxxi. 23.	H. U. 1667	
1699 * <i>Increase Mather,</i>	Boston,	I Samuel ii. 30.	H. U. 1656	
1700 * <i>Cotton Mather,</i>	Boston,	Psalm cxlvii. 2.	H. U. 1678	
1701 * <i>Joseph Belcher,</i>	Dedham,	Job xxix. 25.	H. U. 1690	
1702 * <i>Increase Mather,</i>	Boston,	Esther x. 3.	H. U. 1656	
1703 * <i>Solomon Stoddard,</i>	Northampton,	Exodus xx. 12.	H. U. 1662	
1704 * <i>Jonathan Russell,</i>	Barnstable,	Nehemiah ix. 33.	H. U. 1675	
1705 * <i>Joseph Estabrook,</i>	Concord,	Genesis xii. 2.	H. U. 1664	
1706 * <i>John Rogers,</i>	Ipswich,	I Kings viii. 57, 58.	H. U. 1684	
1707 * <i>Samuel Belcher,</i>	Newbury,	Matthew vi. 10.	H. U. 1659	
1708 * <i>John Norton,</i>	Hingham,	Numbers xiv. 11.	H. U. 1671	
1709 * <i>Grindal Rawson,</i>	Mendon,	Jeremiah xiii. 16.	H. U. 1678	
1710 * <i>Ebenezer Pemberton,</i>	Boston,	Psalm lxxxii. 6, 7.	H. U. 1691	
1711 * <i>Peter Thacher,</i>	Milton,	Isaiah lviii. 18.	H. U. 1671	
1712 * <i>Samuel Cheever,</i>	Marblehead,	Psalm xxii. 27, 28.	H. U. 1659	
1713 * <i>Samuel Treat,</i>	Eastham,	Psalm ii. 8.	H. U. 1669	
1714 * <i>Samuel Dansforth,</i>	Taunton,	Psalm lxxx. 14.	H. U. 1683	
1715 * <i>Jeremiah Shepard,</i>	Lynn,	Isaiah lxiii. 12.	H. U. 1669	
1716 * <i>Benjamin Wadsworth,</i>	Boston,	Psalm lxxviii. 72.	H. U. 1690	
1717 * <i>Roland Cotton,</i>	Sandwich,	Ecclesiastes xii. 13.	H. U. 1685	
1718 * <i>Benjamin Colman,</i>	Boston,	Nehemiah v. 19.	H. U. 1692	
1719 * <i>William Williams,</i>	Hatfield,	Judges ii. 2.	H. U. 1683	
1720 * <i>Nathaniel Stone,</i>	Harwich,	Romans xiii. 3.	H. U. 1690	
1721 * <i>Samuel Moody,</i>	York,	Luke iv. 14, 15.	H. U. 1697	
1722 * <i>John Hancock,</i>	Lexington,	Luke xxii. 25.	H. U. 1689	
1723 * <i>Benjamin Colman,</i>	Boston,	I Chron. xxviii. 8.	H. U. 1692	
1724 * <i>Joseph Sewall,</i>	Boston,	II Samuel xxiiii. 3, 4.	H. U. 1707	
1725 * <i>Ebenezer Thayer,</i>	Roxbury,	Jeremiah vi. 8.	H. U. 1708	
1726 * <i>Peter Thacher,</i>	Boston,	Psalm lxxvii. 20.	H. U. 1696	
1727 * <i>Joseph Baxter,</i>	Medfield,	I Timothy ii. 1, 2.	H. U. 1693	
1728 * <i>Robert Breck,</i>	Marlborough,	Deuteronomy v. 29.	H. U. 1700	
1729 * <i>Jeremiah Wise,</i>	Berwick,	Romans xiii. 4.	H. U. 1700	
1730 * <i>Thomas Prince,</i>	Boston,	I Samuel ii. 6, 7.	H. U. 1707	
1731 * <i>Samuel Fiske,</i>	Salem,	Psalm ci. 6.	H. U. 1708	
1732 * <i>John Swift,</i>	Framingham,	Luke xiii. 9.	H. U. 1697	
1733 * <i>Samuel Wigglesworth,</i>	Ipswich,	Revelation iii. 1, 2.	H. U. 1707	
1734 * <i>John Barnard,</i>	Marblehead,	Proverbs xvi. 12.	H. U. 1700	

Year.	Preacher.	Place.	Text.	Grad.
1735	*John Prentice,	Lancaster,	II Chron. xvii. 3, 4, 5, 6.	H. U. 1700
1736	*Edward Holyoke,	Marblehead,	Nehemiah vii. 2.	H. U. 1705
1737	*Israel Loring,	Sudbury,	Revelation ii. 5.	H. U. 1701
1738	*John Webb,	Boston,	Isaiah ix. 6.	H. U. 1708
1739	*Peter Clark,	Salem,	Hosea xi. 12.	H. U. 1712
1740	*William Cooper,	Boston,	Psalm ii. 10, 11, 12.	H. U. 1702
1741	*William Williams,	Weston,	Zechariah xii. 5.	H. U. 1705
1742	*Nathaniel Appleton,	Cambridge,	Psalm lxxii. 1, 2, 3.	H. U. 1712
1743	*Nathaniel Eelles,	Scituate,	Deut. xxxii. 47.	H. U. 1699
1744	*James Allen,	Brookline,	Isaiah vi. 1.	H. U. 1710
1745	*Ebenezer Gay,	Hingham,	II Samuel xxi. 17.	H. U. 1714
1746	*John Barnard,	Andover,	Psalm lxxxii. 1.	H. U. 1709
1747	*Charles Chauncy,	Boston,	II Samuel xxiii. 3.	H. U. 1721
1748	*Daniel Lewis,	Pembroke,	Isaiah xxii. 21.	H. U. 1707
1749	*William Balch,	Bradford,	Psalm cxxii. 6, 7, 8, 9.	H. U. 1724
1750	*Samuel Phillips,	Andover,	Proverbs viii. 15, 16.	H. U. 1708
1751	*William Welsteed,	Boston,	Psalm xlvi. 9.	H. U. 1716
1752		Small pox in Boston. No sermon.		
1753	*John Cotton,	Newton,	Isaiah xxxiii. 6.	H. U. 1710
1754	*Jonathan Mayhew,	Boston,	Matthew xxv. 21.	H. U. 1744
1755	*Samuel Checkley,	Boston,	Zephaniah i. 15.	H. U. 1715
1756	*Samuel Cooper,	Boston,	Hebrews xi. 24, 25, 26.	H. U. 1743
1757	*Ebenezer Pemberton,	Boston,	Deuteronomy v. 29.	H. U. 1721
1758	*Thomas Frink,	Rutland,	Isaiah xxxii. 1, 2.	H. U. 1722
1759	*Joseph Parsons,	Bradford,	Esther x. 3.	H. U. 1720
1760	*Samuel Dunbar,	Stoughton,	II Chronicles xv. 1, 2.	H. U. 1723
1761	*Benjamin Stevens,	Kittery,	II Corinthians iii. 17.	H. U. 1740
1762	*Abraham Williams,	Sandwich,	I Corinthians xii. 25.	H. U. 1744
1763	*Thomas Barnard,	Salem,	Judges ix. 7—15.	H. U. 1732
1764		Small pox in Boston. No sermon.		
1765	*Andrew Eliot,	Boston,	I Chronicles xii. 32.	H. U. 1737
1766	*Edward Barnard,	Haverhill,	Nehemiah v. 19.	H. U. 1736
1767	*Ebenezer Bridge,	Chelmsford,	Deut. xxxiii. 29.	H. U. 1736
1768	*Daniel Shute,	Hingham,	Ezra x. 4.	H. U. 1743
1769	*Jason Haven,	Dedham,	Psalm lxxv. 6, 7.	H. U. 1754
1770	*Samuel Cooke,	Cambridge,	II Samuel xxiii. 3, 4.	H. U. 1735
1771	*John Tucker,	Newbury,	I Peter ii. 13, 14, 15, 16.	H. U. 1741
1772	*Moses Parsons,	Newbury,	Proverbs xxi. 1.	H. U. 1736
1773	*Charles Turner,	Duxbury,	Romans xiii. 4.	H. U. 1752

Year.	Preacher.	Place.	Text.	Grad.
1774	*Gad Hitchcock,	Pembroke,	Proverbs xxix. 2.	H. U. 1743
1775	*Samuel Langdon,†	President of H. U.	Isaiah i. 26.	H. U. 1740
	*William Gordon,‡	Roxbury,	Jeremiah xxx. 20, 21.	
1776	*Samuel West,	Dartmouth,	Titus iii. 1.	H. U. 1754
1777	*Samuel Webster,	Salisbury,	Ezekiel xlvi. 8, 9.	H. U. 1737
1778	*Phillips Payson,	Chelsea,	Galatians iv. 26 & 31.	H. U. 1754
1779	*Samuel Stillman,	Boston,	Matthew xxii. 21.	
1780	*Simeon Howard,	Boston,	Exodus xviii. 21.	H. U. 1758
	*Samuel Cooper,§	Boston,	Jeremiah xxx. 20, 21.	H. U. 1743
1781	*Jonas Clark,	Lexington,	Psalm xlvi. 8, 9.	H. U. 1752
1782	*Zabdiel Adams,	Lunenburg,	Ecclesiastes viii. 4.	H. U. 1759
1783	*Henry Cumings,	Billerica,	I Peter v. 5.	H. U. 1760
1784	*Moses Hemmenway,	Wells,	Galatians v. 13.	H. U. 1755
1785	*William Symmes,	Andover,	I Chronicles xxviii. 8.	H. U. 1750
1786	*Samuel West,	Needham,	Matthew xx. 27.	H. U. 1761
1787	*Joseph Lyman,	Hatfield,	Romans xiii. 4.	Y. C. 1767
1788	*David Parsons,	Amherst,	Proverbs xxiv. 2.	H. U. 1771
1789	*Josiah Bridge,	Sudbury,	Psalm lxxxii. 1.	H. U. 1758
1790	*Daniel Foster,	New Braintree,	Proverbs viii. 16.	D. C. 1777
1791	*Chandler Robbins,	Plymouth,	II Chronicles xii. 12.	Y. C. 1756
1792	*David Tappan,	Newbury,	Psalm lxxxvii. 20.	H. U. 1771
1793	*Samuel Parker,	Boston,	Proverbs xiv. 34.	H. U. 1764
1794	*Samuel Deane,	Portland,	Proverbs iii. 6.	H. U. 1760
1795	*Perez Fobes,	Raynham,	II Peter ii. 10, 11, 12.	H. U. 1762
1796	*Jonathan French,	Andover,	Romans xiii. 5.	H. U. 1771
1797	*John Mellen,	Barnstable,	I Peter ii. 15.	H. U. 1770
1798	*Nathaniel Emmons,	Franklin,	Daniel vi. 28.	Y. C. 1767
1799	*Paul Coffin,	Buxton,	II Samuel xxi. 17.	H. U. 1759
1800	*Joseph McKeen,	Beverly,	Matthew v. 14.	D. C. 1774
1801	*Aaron Bancroft,	Worcester,	Isaiah lx. 21, 22.	H. U. 1778
1802	*Thomas Baldwin,	Boston,	I Peter ii. 16.	
1803	*Reuben Puffer,	Berlin,	Luke xix. 14.	H. U. 1778
1804	*Samuel Kendal,	Weston,	Deut. xxxii. 46, 47.	H. U. 1782
1805	*John Allyn,	Duxbury,	Rom. x. 1. ix. 1, 2, 3.	H. U. 1785

† Preached before Provincial Congress, Watertown, 31 May.

‡ Preached before the General Court, Watertown, 19 July, assembled for choice of Counsellors.

§ On 25 October, 1780, at the commencement of the State Constitution.

Year.	Preacher.	Place.	Text.	Grad.
1806	*Samuel Shepard,	Lenox,	I Chronicles xxix. 12.	Y. C. 1793
1807	*William Bentley,	Salem,	Deuteronomy xxxiii. 3.	H. U. 1777
1808	*Thomas Allen,	Pittsfield,	I Timothy iv. 8.	H. U. 1761
1809	*David Osgood,	Medford,	Judges ix. 56, 57.	H. U. 1771
1810	*Elijah Parish,	Newbury,	Romans xiii. 4.	D. C. 1785
1811	*Thomas Thacher,	Dedham,	Judges viii. 23, 24.	H. U. 1775
1812	*Edmund Foster,	Littleton,	I Cor. xii. 18, 19, 20, 21.	Y. C. 1778
1813	William Allen,	Pittsfield,	John xviii. 36.	H. U. 1802
1814	*Jesse Appleton,	Pres. Bowd. Col.	Isaiah xxxiii. 6.	D. C. 1792
1815	James Flint,	Bridgewater,	Deuteronomy iv. 9.	H. U. 1802
1816	*John T. Kirkland,	President H. U.	Psalm cvi. 4, 5.	H. U. 1789
1817	Thomas Snell,	N. Brookfield,	Isaiah iv. 5.	D. C. 1795
1818	*Zeph. S. Moore,	Pres. Wms. Col.	Mark ii. 27, 28.	D. C. 1793
1819	*Peter Eaton,	Boxford,	Romans iii. 1, 2.	H. U. 1787
1820	William Jenks,	Boston,	II Corinthians iii. 17.	H. U. 1797
1821	*Henry Ware,	Hollis Prof. Cam.	Acts xvii. 26.	H. U. 1785
1822	Dan Huntington,	Hadley,	Acts xviii. 14, 15.	Y. C. 1794
1823	*Nathaniel Thayer,	Lancaster,	Deuteronomy xxvi. 19.	H. U. 1789
1824	Daniel Sharp,	Boston,	Jeremiah xxx. 19, 20, 21.	
1825	William B. Sprague,	West Springfield,	Luke xii. 48.	Y. C. 1815
1826	Orville Dewey,	New Bedford,	Psalm lxxii. 2, 3.	W. C. 1814
1827	Moses Stuart,	Prof. Andover,	II Corinthians iii. 17.	Y. C. 1799
1828	James Walker,	Charlestown,	Exodus xviii. 21.	H. U. 1814
1829	*Wilbur Fiske,	Wilbraham,	I Peter iv. 7.	B. U. 1815
1830	*William Ellery Channing,	Boston,	John viii. 31, 32, 36.	H. U. 1798
1831	Leonard Withington,	Newbury,	Titus ii. 15.	Y. C. 1814
1832	Paul Dean,	Boston,	Romans xiii. 1.	
1833	*Wm. B. O. Peabody,	Springfield,	Acts xxii. 28.	H. U. 1816
1834	John W. Yeomans,	Pittsfield,	Matthew vi. 33.	W. C. 1824
1835	Jona. M. Wainwright,	Boston,	Deuteronomy xv. 11.	H. U. 1812
1836	Andrew Bigelow,	Taunton,	Exodus xiv. 15.	H. U. 1814
1837	Daniel Dana,	Newburyport,	Revela. xxii. 2.	D. C. 1788
1838	Richard S. Storrs,	Braintree,	Romans xiii. 1.	W. C. 1807
1839	Mark Hopkins,	Pres. Wms. Col.	Acts v. 29.	W. C. 1824
1840	*John Codman,	Dorchester,	Philippians iv. 5.	H. U. 1802
1841	*David Damon,	West Cambridge,	Galatians v. 13.	H. U. 1811
1842	Ezra Stiles Gannett,	Boston,	I Corinthians x. 31.	H. U. 1820
1843	Samuel C. Jackson,	Andover,	II Peter ii. 17.	M. C. 1821
1844	E. H. Chapin,	Charlestown,	I Corinthians xii. 26.	

Year.	Preacher.	Place.	Text.	Grad.
1845	Milton P. Braman,	Danvers,	II Samuel vii. 16.	H. U. 1819
1846	George Putnam,	Roxbury,	Psalm cxix. 46.	H. U. 1826
1847	John H. Bisbee,	Worthington,	II Samuel xxiii. 3.	U. C. 1831
1848	Alexander H. Vinton,	Boston,	Romans xiii. 1.	
1849	John Pierce,	Brookline,	Psalm lxxxv. 9.	H. U. 1793







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